THE NEW PRAYER BOOK

AN INTRODUCTION

BY

CHARLES LEWIS SLATTERY, D.D.

Bishop of Massachusetts

CHAIRMAN OF THE COMMISSION ON THE REVISION AND ENRICHMENT OF THE BOOK OF COMMON PRAYER

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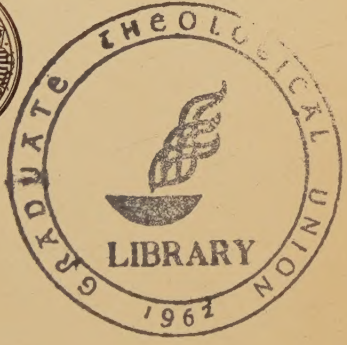

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THE NEW PRAYER BOOK

AN INTRODUCTION

I

AN ANCIENT HERITAGE

THE American Book of Common Prayer, which was revised in 1928, is a book with a long history. In the synagogues of our Saviour's day, prayers were offered; psalms were sung; and two lessons were read, one from the Law, the other from the Prophets. Our Lord taught His disciples the Lord's Prayer. Christians first used the synagogue worship, and gradually evolved a form of worship peculiar to Christianity. The first celebrations of the Lord's Supper were more or less free, but soon there came to be in various places "uses" which tended to harden into a formal service. So, at last, in the Sixteenth Century, there were four main service books: a Breviary, made up of the daily services used in monasteries at certain hours throughout the day and night; the Missal, which was the service for the Holy Communion; the Manual, which included such services as Holy Bap-

tism, Marriage, and Burial; and the Pontifical, the Bishop's services, such as Confirmation and Ordination.

In the Sixteenth Century the Bible was being translated into English, and the people longed to worship in English. So the Litany was first translated, and in 1549 the First Prayer Book of Edward the Sixth was issued. This book was revised in 1552, and again in 1559. It was revised again, after the restoration of Charles II, in 1662.

When America became independent of England, it was necessary to revise the English Prayer Book for our use, and so, in 1789, the first American Prayer Book was set forth. Only slight revisions came after that till it was again formally revised in 1892. We have now just completed a still more radical revision, and the Prayer Book of 1928 will be in the hands of the people sometime in 1929.

The time for justifying the use of a Prayer Book has passed. All Christian people today acknowledge the advantage of a form of clear and beautiful words in Christian worship. The main purpose of prayers from a book and of free prayer is alike to help the heart to worship. The words are nothing in and by themselves. Only so far as they are the means of lifting the heart to God are they of any value whatever. Experience tends to show that for most people it is wise to provide familiar words, so that by anticipation the mind may be prepared

for the worship into which emotion and allegiance to God may be transfused.

This book is intended to prepare worshippers to use intelligently and religiously the Book of Common Prayer as revised in 1928.

II

MORNING AND EVENING PRAYER

BEFORE the English Reformation the short services for the various canonical hours in monasteries had become a burden. They were overladen and corrupted with much that was unscriptural. They were obviously unsuited for parish churches; and even for the clergy in monasteries they were unedifying.

When the monasteries were abolished, and the demand for services in the language and thought of the people became imperative, the services for the hours were compressed into Morning and Evening Prayer. Instead of reading bits of the Bible and scraps from the lives of the Saints, two longer Lessons were read at each service, one from the Old Testament and the other from the New. The people were eager to hear the Bible read in their own tongue, and Morning and Evening Prayer were chiefly attractive because they offered opportunity for this knowledge of the Bible.

With this slight preface let us examine Morning and Evening Prayer as we have them in our Book of 1928. The service may be varied, but we shall look first at the normal service, let us say, for the morning of the Third Sunday in Advent.

The Minister will wisely turn to the table of Lessons in the first pages of the Book of Common

Prayer and discover what the Lessons are for this particular Sunday. The new Lectionary appoints a First and a Second Lesson for each service dwelling upon the same truth and enforcing the same teaching. For example, the Lessons for the Third Sunday in Advent present the claim of the Christian Ministry upon the thought of young men. There, then, is the thought about which the service and sermon for that day should be built. The Sentences at the beginning of Morning Prayer should be appropriate, such as:

> Prepare ye the way of the Lord, make straight in the desert a highway for our God.
> Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Then will follow the Exhortation, or, simply, "Let us humbly confess our sins unto Almighty God." Beautiful as the Exhortation is, it is a sermon, and generally falls on deaf ears. If used only occasionally, its words come with power. For the most part the Minister wisely elects to say the mere bidding now permitted. This bidding introduces the penitential part of the service, when all the people together confess their sins, trying, it is hoped, to put the sorrow for their own sins into the

ancient words, and to remember the burden of sin which rests on the whole world. Thereupon the Minister stands and declares the comfortable assurance that if the people before him are truly penitent God has beyond all doubt forgiven them. This absolution is sometimes called the whole Gospel in a few words. Immediately the people join the Minister in saying the Lord's Prayer; and the versicles following open the way for the service of praise.

The praise is in the form of the Old Testament Psalms, the greatest lyrics of religion. The *Venite,* being parts of the 95th and 96th Psalms, is often named the Invitatory—the call to praise. On this Third Sunday in Advent it may be prefaced with the words:

> Our King and Saviour draweth nigh: O come let us adore him.

After the *Venite* the Minister has the responsibility of choosing the Psalms. He may choose any of the Psalms for the day of the month, any suggested for the Third Sunday in Advent, or any for a Special Occasion. Probably he would help the service most by selecting one or more of the Psalms for Ember Days and Ordination, certainly the 24th, and, if he wished another, the 84th. Sometimes one Psalm is more worshipful than two or more, because, fixing the attention, it stimulates the worship of the heart.

The Lessons begin the part of the service which may be called instruction. We sit to listen to the wisdom of God's Word, as we have knelt to pray and have stood to praise. We worship God with our whole bodies as well as with our hearts.

After the First Lesson the Minister may choose one of three canticles. It is traditional in some places to sing in Advent the *Benedicite,* the Song of the Three Children from the Apocrypha; but the *Te Deum* or the *Benedictus Es* is quite as appropriate and the Minister is free to select on this Sunday for the Ministry the Canticle which he thinks most appropriate. I am inclined to think that I should select the *Benedictus Es,* though I can see reasons why the others would also be appropriate.

After the Second Lesson the *Benedictus,* the song of Zacharias, is obviously the only canticle to sing, and, both because the rubric requires that it be sung entire in Advent, and because the later verses are particularly appropriate for anyone called to the sacred ministry, it should be sung in full. It is a sound rule to use the full *Benedictus* on many Sundays, especially on Sundays when the short Canticle is used after the First Lesson.

In the Creed, we share the faith of the Christian ages, and proclaim our trust in God; then comes the period of communion with God, when we kneel and pray, first in the short versicles, then in the Collect for the Day, and, after that, in two ancient

Collects appointed always to be said in this place. Here the service of Morning Prayer may end with "The Grace," or the Minister may offer such other prayers from the Prayer Book as he may choose. Thus he has the opportunity to exercise his liturgical skill. Generally he will read either the prayers remaining in Morning Prayer or other prayers covering the same ground. For example, instead of one of the prayers for the President, he may read the prayer for Congress if it is in session. Instead of the Prayer for the Clergy, he may offer one of the Prayers for Ember Days; instead of the Prayer for All Conditions of Men, he may use the prayer for the sick, or for the afflicted; instead of the General Thanksgiving, he may say one of the special Thanksgivings. On this Third Sunday in Advent he might, after the "Third Collect," say with the people the short special Litany for Ordinations found in the Ordinal.

The hymns and the sermon will naturally bear on the ministry, and the whole service will thus send people home with their minds and hearts filled with the thought of their obligation to find in their families or elsewhere the most promising youth to whom they may present the claims of the ministry as a vocation.

From this service there may be deviations. The service may begin with the Sentences and the Lord's Prayer, omitting the Confession and Absolution, or

the Lord's Prayer may also be omitted in this place, passing immediately from the Sentences to the versicle, "O Lord, open thou our lips." In this latter case the Lord's Prayer must be said among the versicles after the Creed. Thus the prayers will be all together in one place. From time to time it might be impressive to use this freedom.

When the Holy Communion is immediately to follow Morning Prayer, the service may begin with the Sentences, the Lord's Prayer, Versicles, *Venite,* Psalter, First Lesson, one of the Morning Canticles, and then pass at once to the Holy Communion. For those who have received the Holy Communion at an earlier hour, or who for any other reason do not wish to receive the Holy Communion at this time, the combination of the two services makes an inspiring service. But generally it is better to have one service at a time, since otherwise there will be the repetition against which we are warned in the Gospel.

It should be noted that if special prayers are inserted in the regular service for Morning Prayer, they should come before, not after, the Prayer for All Conditions of Men, the principle being that first we pray for those in special need according as requests may be made on account of the sick, the afflicted, *et al.,* and then we pray for all men. It is the logical order.

Increasingly congregations are taking advantage of permission to say the General Thanksgiving with the Minister. It emphasizes the value of life as God's high gift, if it is said by the whole people. Special thanksgivings follow the General Thanksgiving; if there be only special thanksgivings, they should, in any case, be always at the close of the service, as its climax. It should be a rare service which does not include the giving of thanks in some form.

Evening Prayer may be made even shorter than Morning Prayer. The shortest service permitted is as follows: One Sentence; the Versicles, "O Lord, open thou our lips," etc.; one Psalm; one Lesson; one Canticle; the Creed; the Versicles with the Lord's Prayer; the Collect for the Day; the Collect for Peace; and the Collect for Aid Against Perils. The new Sunday Evening Lectionary provides Lessons having the same teaching suggestive for preaching; so that the Evening Service may be made to send people home with one truth emphasized by the whole worship including the sermon. Here lies a genuine opportunity for bringing back the Evening Service to its power.

A word may fittingly be said here about the new Lectionary in general. The old Lectionary aimed to give a general view of the Bible while following the Christian Year. The new Lectionary is in large debt to the excellence of the old, but, on

Sundays, it has returned to the principle implied in the selection of the Epistles and Gospels; that is, there is an effort to have the same truth taught in both Lessons, or, to show the advance of the New Testament over the Old, as for example in the treatment of enemies. That the instruction might be clear, the General Convention adopted the report of the Lectionary Commission, by which a short introduction is permitted for each Sunday Lesson. The Commission hoped that in this way subjects for sermons would be suggested, and the services for each Sunday could attain the same unity which they have inevitably on, let us say, Christmas Day or Easter Day.

That both clergy and laity may have some idea of the scope of the subjects now suggested by the Sunday Lectionary, let us glance at some of the Lessons for Sunday mornings. It will be noted that whenever possible, the subjects follow the Christian Year.

II Advent. The Bible
III Advent. The Ministry
III Lent. Forgiveness
IV Lent. Fathers and Sons
XIV Trinity. The Duty of Appreciation Expressed
XVI Trinity. Covetousness

The Lessons are usually short, but sometimes, in order to include a complete narrative or dis-

course, they are long. These longer Lessons are commonly of such unity and absorbing interest that the congregation will not feel them to be long.

The present revision gives us real enrichment in the new Prayers and Thanksgivings. Both clergy and laity should study the Prayers for a State Legislature, for Courts of Justice, for the Family of Nations, for Religious Education, for Children, for Schools and Colleges, for Those about to be Confirmed, for Social Service, and for a Sick Child. There is no better emendation than the changes in the Prayers for the Sick and the Afflicted: in the former, the unfortunate "or else" is omitted, and the prayer ends in triumph; in the latter, all the philosophy about bereavement is omitted and the Prayer is made a straight petition for God's comfort. An excellent prayer for the sick is the first prayer in the Visitation Office, beginning, "O Lord, look down from heaven." Besides its great beauty it is appropriate for all stages of illness. It asks for the greatest gifts only.

The Bidding Prayer, covering many petitions, is especially fitting when the Minister wishes to have a service distinctly of preaching. This Bidding Prayer provides a sufficient introduction for such an occasion. It is usually said in the pulpit.

III

THE LITANY

THE Litany may be said after the Third Collect of Morning or Evening Prayer; or before the Holy Communion; or separately. The Litany is a great service and deserves to stand by itself. It is especially appropriate for Fridays, either at noon or in the evening; and the people should be urged to come to this Friday service. The Litany will make a new appeal in its revised form. The ancient litanies began with the simple shorter *Kyrie*:

> Lord, have mercy upon us.
> *Christ, have mercy upon us.*
> Lord, have mercy upon us.

The simplifying of the opening petitions is an approach towards this earlier simplicity. Moreover, calling ourselves miserable sinners over often dulls the contrition which should be felt in the heart.

When Chicago was burning in 1871, the General Convention was in session, and, on hearing the news, the Convention knelt in Prayer, saying the Litany, which, as Phillips Brooks was wont to say, prayed for everything but a burning city. This comment could not be made today, for we now pray for deliverance "from earthquake, fire, and flood." We also pray for those who travel by air.

And there is a new petition for the President, short, but full of meaning. But there are still many emergencies and calamities which the Litany does not cover; and exceptional occasions call for exceptional prayers.

IV

THE HOLY COMMUNION

THE first observation one will make on coming to the Holy Communion in the revised Prayer Book is that the service comes first, and the Collects, Epistles, and Gospels come after it. Formerly the Collects, Epistles, and Gospels were printed before the service.

The Lord's Prayer and the Collect for Purity were taken from a short service, called the Priest's Preparation, meant to be said by the Priest in private. Now they are part of the public service; but the Lord's Prayer may, at this point, be omitted.

The Commandments may be said in a shorter form, omitting in each Commandment the part indented, which is the comment on the Commandment and not the Commandment itself. The Commandments may be omitted if said once in each month. When they are omitted the Summary of the Law must be read, together with the Shorter Kyrie. The Collect for the Day is introduced by the words:

The Lord be with you.
And with thy spirit.
Let us pray.

After the Epistle a hymn or anthem may be sung, and after the Gospel we are now permitted to say,

Praise be to thee, O Christ.

The rubrics at the bottom of page 73 should be noted. It is not right to place the Bread and the Wine upon the Holy Table till the Alms have been presented and placed there. And, since the Offertory Hymn or Anthem is expected to cover the time when both the Offerings and the Elements are being received and presented, it is clear that all should stand till this symbolic act on behalf of the whole congregation is completed.

The Prayer for Christ's Church Militant has been changed to the Prayer for Christ's Church, and has been broken into paragraphs, which should be made clear by the pauses in the reading. The Priest will often take advantage of the new rubric at the top of page 74 and, before the Prayer, ask the secret intercessions of the Congregation for any special needs. In the last petition, the petition for the departed, we now pray that God will grant them continual growth in His love and service.

New Proper Prefaces have been inserted before the *Sanctus*: for the Epiphany; for the Purification, Annunciation, and Transfiguration; and for All Saints' Day. These are indented, so that one easily passes from the *Sanctus* to the Prayer of Consecration.

The Lord's Prayer is added to the Prayer of Consecration, introduced by the petition, "And now, as our Saviour Christ hath taught us, we are bold to say."

The Prayer of Humble Access, said by the Priest alone in the name of all, is said before the Communion; a Hymn may be sung after the Prayer of Humble Access, if it is desired.

The Thanksgiving and the *Gloria in Excelsis* have been slightly revised.

It is to be noticed that it is no longer proper to introduce special prayers immediately before the benediction. The rubric on page 71 provides that any additional intercessions shall be said immediately after the Creed or immediately before the Sermon.

There has been no doctrinal change in the service, for the revision was introduced in 1913 by the promise not to make any alteration in doctrinal emphasis; and the General Convention has throughout insisted that the promise be kept.

The Collects, Epistles, and Gospels have been enriched by new Collects for Holy Week, and by new Collects, Epistles, and Gospels for a Saint's Day, the Dedication of a Church, the Ember Days, the Rogation Days, Independence Day, a Marriage, and a Burial. Moreover, difficult phrases or words have been retranslated, and some passages have been changed, notably the Epistles for the Circumcision, for Easter Day, and for All Saints' Day. The Third Collect for Good Friday, which unnecessarily wounded the feelings of our Lord's fellow-countrymen, has been changed into a prayer filled with His

spirit of forgiveness. Additional titles have been added to certain days: Passion Sunday, Palm Sunday, Maundy Thursday, Rogation Sunday. The account of our Lord's Baptism has been inserted in the season of Epiphany, and the Parable of the Prodigal Son has been inserted in the Trinity Season. It would be a gain if on the Second Sunday after Epiphany there might always be a sermon on the Sacrament of Baptism.

It should be noted that the Collect for Ash Wednesday is not to be said later than the Saturday before Palm Sunday. [Formerly it was said till the end of Lent.] During Holy Week, the Palm Sunday Collect is to be said on Monday, Tuesday, Wednesday, and Thursday, after the new Collects appointed for those days. On certain great festivals the Collect for the feast is to be said during the Octave; that is, the eight days from the feast including the feast day itself.

V

HOLY BAPTISM

PEOPLE are already grateful for the revision of the Baptismal Service. We now have one service, with the assumption that the normal service is for infants, though the service for adults is plainly indicated, and can be used conveniently.

The exhortation omits the phrase, "conceived and born in sin," which has troubled many reverent parents as they have brought their children to the font. The prayer following the exhortation is the one which has commonly been used; the other prayer, which had the difficulties of the figure of Noah applied to baptism, as well as of the phrase, "delivered from thy wrath," is omitted. The Minister now has the choice of one of three Lessons. Ordinarily the first [Suffer little children to come unto me] will be for infants, and the second [our Lord's conversation with Nicodemus] for adults; the third [our Lord's Commission] is appropriate at all times, and, if the Minister wishes to impress on unbaptized adults the importance of Baptism, he may read the passage about Nicodemus at a child's Baptism. Or, if he wishes to impress upon adults the necessity of humility, he will read at their baptism the Lesson about little children. The Minister should study at each Baptism to read the

Lesson which will best help the congregation at that particular time.

The prayer following the Lesson should be said by all, pauses being made before each phrase as indicated by the capital letter. The sponsors not only speak for the child, but, after the vows, speak also for themselves, definitely promising to see that the child is devoutly taught, and, at the proper time, brought to the Bishop for confirmation. The transition from the vows for the child to the promises of the sponsors is indicated by a space in the printing.

The vows of the adult who is to be baptized are indented, so that they may readily be omitted or used, as the case may require.

The first of the prayers following the vows has been exchanged for another ancient prayer which avoids difficult language and expresses more felicitously the idea of the former prayer. From these short prayers the Minister passes to the great enrichment of the service, the *Sursum Corda,* which is always appropriate for a sacramental service, and which here prefaces the consecration of the water.

The Thanksgiving at the close of the service has been simplified. The phrase, "crucify the old man," which aroused the mirth of the unregenerate as applying to the child's father, has wisely been omitted. So too we no longer speak of God's child by adoption: the child is God's child. The bless-

ing, taken from verses 14, 15, 16, 17, and 19 of the third chapter of the Epistle to the Ephesians, is a further enrichment, and may be used at other times than at a Baptism.

In the rubrics which follow the Benediction, marked with headings for clearness, provision is made for Private Baptism; Lay Baptism, when a Minister cannot be procured; the Reception into the Church of a child or person privately baptized; and Conditional Baptism, commonly called Hypothetical Baptism, when there is doubt whether the person has been baptised before.

While maintaining all the historic elements of ancient services for Baptism, the new office emphasizes the love of God in receiving His children into the grace and joy of His Church.

VI

OFFICES OF INSRUCTION

THE General Convention accepted the opinion of the Prayer Book Commission that the space between the Service of Baptism and the Service of Confirmation should not be filled with a Catechism but with a service. Therefore the Catechism has been enlarged and amended, and cast in the form of Services for Children, with hymns, versicles, and prayers. The Creed is to be said standing, the Lord's Prayer is to be said kneeling, and the Commandments are to be said by the Minister as the children kneel and repeat after each Commandment the usual petition.

In the Second Office of Instruction there are new questions and answers about the Church, Confirmation, and the Ministry. Hitherto, children have had no authorized teaching about these important matters. The Catechism instruction about Baptism, which has been confusing for all children, has been revised. The Prayer Book Commission did not venture to amend these answers, leaving that task to the Convention itself. The House of Bishops went to work with a will, and presented such satisfactory emendations that the House of Deputies promptly accepted the changes. Compare two of the new answers with the old.

Question. What is the inward and spiritual grace in Baptism?

Old Answer

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

New Answer

The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness: whereby we are made the children of grace.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Old Answer

Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

New Answer

Because, by the faith of their Sponsors, infants are received into Christ's Church, become the recipients of his grace, and are trained in the household of faith.

If for no other reason, these admirable answers will compel most people to teach the Offices of Instruction to their children rather than the old Catechism. The Catechism is printed in the back of the Prayer Book for those who may prefer it. It remains there entirely in its old form.

VII

CONFIRMATION

THE Preface to Confirmation has been omitted, and the service begins with the presentation of the candidates to the Bishop. The omission of the Preface is significant, for it laid emphasis on Confirmation as the renewing of Baptismal vows. While this emphasis is not lost, the chief importance of the service is the confirming, or strengthening, of the candidate by the Holy Spirit. Man does not earn this Gift by his promises: he simply opens his heart to receive it. The old rubric remains which instructs all to stand till the Lord's Prayer.

The service has been truly enriched by the insertion of the Bishop's question, "Do ye promise to follow Jesus Christ as your Lord and Saviour?" to which every one answers, "I do." This gives the office the note of personal allegiance to our Saviour, which kindles loyalty both to Him and to His Church.

VIII

MATRIMONY

THE public has been more interested in the revision of the Marriage Service than in any other part of the revision, chiefly because the woman no longer makes the promise to obey. She makes the essential promise, made also by the man, to love and to cherish till death. This promise includes everything else.

Archaic phrases are omitted. We no longer talk of the time of man's innocency, and we cease to hold up Isaac and Rebecca as the type of perfect marriage. The M. and N. disappear, and the proper N. and N. [nomen] take their place. The rubric on the giving of the ring is clarified, so that the common error is obviated by which the ring was given to the woman, who gave it to the man, who gave it to the Minister, before the Minister gave it to the man. This was never right. The present rubric plainly tells the Minister that, taking the ring from the man, he shall deliver it to the man to put on the bride's finger.

The phrase, "With all my worldly goods I thee endow," is omitted, because it is not true. But the phrase has a significant history which should be gratefully remembered: it marks the dower rights of the woman, won through long struggle, by which

the woman ceased to be a chattel of her husband and became a person, with legal rights.

A prayer for the blessing of the ring is introduced for permissive use. The Lord's Prayer is to be said by the whole congregation, and with its Doxology. Permissive prayers are added, one being for the gift of children, the other for a blessing upon the newly created home.

IX

VISITATION OF THE SICK

THE revised Order for the Visitation of the Sick will instantly be recognized as a wide improvement over the old order. It is not intended to be used as a whole, but in such parts as the Minister may decide. It is really a manual of suggestion, and may prove helpful for the sick to read to themselves. Psalms with antiphons and prayers provide ample material for comfort and aspiration. Suggestions, in rubrics, are made of the subjects on which the Minister may speak to his sick friend: the discipline of illness and the need of repentance and forgiveness, followed by the assurance of God's pity and love. Direct prayers for healing and recovery are joined with a thanksgiving; and there are prayers for the desperately ill and the dying, with the old Commendatory Prayer amended by the omission of the reference to "this miserable and naughty world," and with a second Commendatory Prayer after death.

At the end of the Office, provision is made for Laying on of Hands or Anointing, accompanied by an appropriate prayer.

X

THE COMMUNION OF THE SICK

THE Collect, Epistle, and Gospel for the Sick in the former Prayer Book, presupposed that illness is a punishment from God. We have the privilege in the present Book of using instead of this a Collect, Epistle, and Gospel, which emphasizes God's abiding care, or, as formerly, we may use the Collect, Epistle, and Gospel for the day.

The service may become even shorter than the exceedingly short service hitherto allowed, for we now have a brief Confession and Absolution which will probably often be used. The service may begin with these; and, in what follows, the Comfortable Words, the last section of the Prayer of Consecration, the Thanksgiving, and the *Gloria in Excelsis* may be omitted.

Invalids will find comfort in these changes.

XI

THE BURIAL OF THE DEAD

THE Burial Service has become more Christian, more confident, more reliant on God's compassion. Many will find blessing in the use of Psalms 27, 46, 121, and 130. The difficult paragraph in 1 Corinthians XV has been omitted to the great gain of the Lesson; a *Cento* from Romans VIII is permitted as an alternate Lesson; and, in case a very short Lesson should seem expedient, a few verses from St. John XIV are provided.

Two prayers for the departed are allowed if desired. These are prayers of confidence in God, knowing that He exceeds our longing, far removed from the agonizing doubt of God's care for our beloved characteristic of some mediaeval prayers. Instead of the austere sentences at the grave, "Man, that is born of a woman," an alternate form is allowed, beginning, "All that the Father giveth me." The Committal includes a commendation of the soul of the departed to God.

A tender and beautiful Service for the Burial of a Child is now given to the Church. Already it has won its place, and will probably invariably be used: for it is both appropriate and comforting. The Psalms are 23 and 121; and the Lesson is our Saviour's praise of little children. The Committal

is largely the benediction, "The Lord bless *him* and keep *him,* etc."

The rubric limiting the use of the Burial Service has been softened, and removed from the beginning of the service to the close. It is interesting to compare these two rubrics:

The Old Rubric at the beginning.	The New Rubric at the end.
¶Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.	*¶It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

Instead of suggesting discipline, the service, even in its rubrics, now breathes only the patience and the love of our heavenly Father.

XII

THE PSALTER

THE Psalter has been thoroughly revised. Without losing the beauty of the old Prayer Book version of the sixteenth century, wrong translations have been corrected and rubrical directions which are not part of the Psalms have been omitted. Further, imprecatory verses are so printed that they may readily be omitted in reading in church. In the marking of the verses for singing, the colon has given way to the small star, so leaving the correct punctuation. It will be instructive to find the titles showing the division of the Psalter into its five books.

The new tables of Psalms for every Sunday in the year are suggestive. The clergyman will wisely study the Psalm or Psalms which he may use for any service. He may use any of the Psalms for the day of the month, any suggested for the Sunday or Feast Day, or any Psalm suggested for a special occasion. It is to be hoped that he will never read any of the imprecatory verses now plainly marked for omission. He will be careful not to read his own favorite Psalms to the exclusion of other great Psalms in the Psalter. In one summer chapel, where a succession of clergy officiated, I am told that Psalm XCI was read on nearly every Sunday throughout the season.

XIII

THE ORDINAL

IN the Ordering of Deacons the chief change is in the vow concerning the Scriptures. The Candidate was formerly asked, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" Now the question reads, "Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation, through faith in Jesus Christ?" The old question was difficult for the tender consciences of men who knew the findings of modern scholarship. Rubrical directions in all three services tell the people that they shall sit during the examination of candidates, and rise for the laying on of hands. These rubrics save confusion, and make for convenience and order. Instead of the usual Litany, a short and appropriate Litany for Ordination is provided.

XIV

THE CONSECRATION OF A CHURCH

THE Service for the Consecration of a Church may be used with the Holy Communion, with Morning or Evening Prayer, or alone. In many places it will be used on a weekday evening when both the members of the congregation and the neighbouring clergy may be present. The Holy Communion will then naturally be celebrated on the following morning. A new prayer for those who receive Baptism, and a new Collect and Epistle, are the chief changes in the service.

XV

INSTITUTION OF MINISTERS

THE Office for the Institution of Ministers has never been a popular service, but the revision allows it to be said by itself, and, with the emendations, it may now find a wider use.

XVI

FAMILY PRAYER

THE old forms of Family Prayer remain in the new Book, but they are much improved by the slight changes and omissions. Because the forms are rather longer than the modern family will use, we now have "A Shorter Form," which we may hope will invite families to begin the beneficent custom. This new form suggests only the reading of a brief portion of the Bible, the saying of the Lord's Prayer, the Collect for Grace if it is morning or the Collect for Aid against Perils if it is evening, and the petition for blessing. If "the Head of the Household" wishes, he may add other prayers from the admirable prayers which follow this "Shorter Form." Some of them have already come into use in the Public Services of the Church. They deserve careful study. The two suggestions for "Grace Before Meat" are valuable for a time when the custom needs to be learned anew.

XVII

OMISSIONS

THE forms of Prayer to be used at Sea and for the Visitation of Prisoners are omitted, because, so far as one knows, they have wholly ceased to be used. People at sea or in prison prefer the usual services provided elsewhere in the Prayer Book. The special prayers in these forms have been introduced in the Prayers and Thanksgivings in the first section of the Book.

The service for Thanksgiving Day has not been omitted, but its parts are distributed through the Prayer Book, as are the services indicated for Easter Day or any other festival.

The Thirty-nine Articles of Religion remain in their place at the end of the Book.

XVIII

THE WEALTH AND FREEDOM OF THE BOOK OF COMMON PRAYER

AT the General Convention in 1928 the House of Bishops adopted a message to the Clergy of the Church urging them to the loyal use of the Revised Prayer Book.

The directions and rubrics of the Prayer Book guard the freedom of the laity. The laity, in the General Convention, have a large share in any revision of the Prayer Book. It is the Book of Common Prayer in every sense: it belongs to all the people. The Presiding Bishop is bound by its laws as much as the least important person in the Church. We are proud that in our branch of the Church the layman has an essential voice; and the bishops and other clergy are constitutional officers in a great democracy. It is both just and kind to give to the layman the services of the Church, as the Church has determined them. The layman is rightly tried when a clergyman begins to change words in an ancient prayer to make it more to his mind.

Loyalty is made easier, because the Revised Book is a book of large freedom. There are many "mays." Every service may, with strict loyalty, have wide variety. Before protesting that there is not sufficient freedom, the clergy should observe

the breadth of freedom now permitted. Services may be short or long, and the dictum of some psychologists, that no service, to retain devout attention, should be more than an hour in length, can easily be followed.

If a clergyman finds that there is a special occasion for which no existing service is adequate he may study the page in the Prayer Book immediately after the Preface, which treats of the subject "Concerning the Service of the Church." It is as follows:

> The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided,* that in addition to these Services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church or from Holy Scripture; and *Provided further,* that, subject to the direction of the Ordinary, in Missions Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used, when the edification of the Congregation so

requires, in place of the Order for Morning Prayer or the Order for Evening Prayer.

For Days of Fasting and Thanksgiving appointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

It will be seen that Morning and Evening Prayer are the only services which can be replaced by these special services authorized by the Bishop. No bishop has right to change the Holy Communion, Baptism, Confirmation, Marriage, or Ordination. The freedom allowed in the rubrics of those services is the limit to which any loyal servant of the Church can go. And before any one who has solemnly promised "to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America," feels tempted to break his vow, he should see how satisfactory the services are which the Church has given him, and he should endeavour to put more of character and devotion into them, so that they shall be the medium of that true worship which comes not from the lips but from the heart.

Clergy and laity alike ought to go through the Revised Prayer Book again and again to convince themselves of its rich and varied store of prayer

and praise, a book now reasonably adapted to our own time, but remaining, what it has been for three hundred and eighty years, a book of all the Christian ages.

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